A DISSVVASIVE FROM Contention. BEING A SERMON

Preached and Designed for the last *Itineration* of the King's *Preachers* in the County *Palatine* of *Lancaster*.

By *Zachary Taylor*. A. M.

Vicar of *Ormskirk*, and one of the King's *Preachers* in that County.

St. James *ch.* 3. *v.* 14. 16. *If you have bitter Zeal,* ζῆλος πικρὸς *and Strife in your Hearts, glory not, and lye not against the Truth. For where Zeal* (ζῆλος) *and Strife is, there is Sedition,* (ἀκαταστασία) *and every Evil Work.*

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To the Right Honourable *Lawrence*, Earl of *Rochester*. Sir *John Ernle*, Chancellour, and Under Treasurer of the *Exchequer*. Sir *Edward Dearing*. *Sidney Godolphin*, Esq; Sir *Stephen Fox*. The Lords, Commissioners of his Majesty's *Treasury*.

My Lords,

IT *is an* Aspersion *cast peculiarly on our* County, *by a* Diotrephes *of the* Faction, That the Growth of *Popery* among us, is for want of an able *Ministry* to Instruct and Settle the People. *A Suggestion, truly* Fanatical, (*i.e.*) *it wants both* Charity *and* Truth. *The first: for who learnt the* Detractor *to blemish the Reputation of Persons, whose* Abilities *he is altogether unacquainted with. And for the* latter, *there hath more* Converts *been gained to the* Church, *within these last five Years, than the Key for* Catholicks *hath opened the Heart of. But the* Sollicitations *which your* Honour, *we hope, will favourably admit, in behalf of some Convict* Recusants, *who having Legally joyned our* Communion, *labour to be discharged from the* Exchequer, *will be a more ample Confutation of so Infamous a* Scandal, *than any thing I can expect to Offer.*

And for this my present Essay, I foresee it will be construed rather an incouraging, than weakening of the Papists. *For though there would be no such Fatal Stroak unto the* Tripple Crown, *as our uniting in the Bond of Peace; which is my Prayer as well as Province. Yet, when ever we design to reduce these* wandring Sheep *unto their Folds, they exclaim, as if we were giving Indulgence for Beasts of Prey to Forage. Reputing it the* Property *of a good* Shepherd, *to be always in pursuit of* Wolves, *not considering, that in his absence the* ninety nine *may go astray, and perish in the Wilderness.*

And never more need to project this Union, than at this Season, when the Sheep *have exchang'd with the* Wolf, *their Cloathing, for his* Ravenage, *and we are expos'd to as much danger from the* Sword *of the Lord, in the hand of the* Saints, *as that of* Peter's *in his degenerated Successors.*

The just Apprehension *of these Fears (which by Vertue of my Cure, I take my self obliged as much to obviate, as any other) together*

ther with a prospect of that Advantage which their Adherenc *would afford against the Common Enemy, gave Being to this* Dis-swasive from Contention. *Which I intreat the* Dissenters, *who shall be pleased to read it, to peruse with something more* Coolness, *than their Brethren* Auditors *who heard it. For the* Calumnies *they spread, and the Mischief they designed me for it (as if they meant to let us understand, they were so little Edifyed by our Corrections, that,* If the *Righteous* should smite them, they would not take it for a *Kindness*, nor allow of his *Reproof* to be *healing*, as an *excellent Oyl*; but the rather *grievous*, as what doth *break* their Head. *This constrained me in my own Vindication, as well as for the Benefit of others; who by their supercilious Censures, were prejudged in their Opinions about it, and by that means prevented from the hearing of it, to send these Papers on the* Itineration, *in the Room of their Master. And I humbly beseech your* Lordships *to favour it with a* Protection; *for then, though it may chance to feel, it will not fear their* Obloquies.

In Duty, no less than Prudence, was I bound to seek a Sanctuary *under the Umbrage of your Honour, from whose Influence these our Labours are quickened, and our Industry animated. For we duly value our selves as those happy Instances, by the Countenancing of whom, your* Lordships *do resolve to convince the* World, *how falsly and unjustly our* Dissenting Brethren *Prophesy of the Regress of* Popery.

My Lords, *this* Provident Establishment, *of which, your* Honours *be the* Guardians, *founded by the late Queen* Elizabeth, *of happy Memory, is the only* Relique *of that mature Deliberation, which by our first* Reformers *was found the best Expedient to propagate the* Gospel. *I mean, the Commanding their Majesties* Chaplains *to Itinerate the Kingdom, and in their respective Divisions, to Preach the* Reformation. *Which, how successful it was, the Event demonstrated.*

Though we confess our selves much their Inferiours *for Ability, we are unwilling, to be thought behind them in our Duty. And therefore, in all due Gratitude acknowledge your* Lordships *Generous Candor on so Charitable a Settlement, and so good a Work: Whom to Revere as our* Patrons, *is the Ambition of,*

My Lords,

Your Honours most Humble *Client*,

and obsequious Servant

Zachary Taylor.

A Diſſwaſive

FROM

Contention, &c.

PROV. 17. V. 14.

The beginning of Strife is as when one letteth out Water: therefore leave off Contention before it be meddled with.

THAT there are *Diviſions* among us needs our *Lamentation* more than *Proof*: and a *Rupture* ſo viſible, requires a *Healing Hand*, more than a *Weeping Eye*.

My Deſign therefore is, to invite all thoſe, that are the *Sons* of *Peace*, to *Peace* and *Unity*, *Uniformity* and *Charity*, by expoſing the Dreadful Conſequences of *Animoſities* and *Diviſions*: and by admoniſhing them of ſome *Waſting Impieties*, which are the Inſeparable *Adjuncts* of their *Separation*. For when they apprehend the *Guilt*, we

may hope they will be wise enough to avoid the *Danger*.

Our Saviour gives us this *Characteristick* to distinguish of *False Prophets*; *You shall know them by their Fruits*, Mat. 7. 16. *i. e.* by such Emergencies as are the natural Effects of their Principles, or unreproved Practices. The common Effects, I say, for I acknowledge it (and I wish our Brethren would do so to) an injustice to charge Impiety upon a Party, which neither favour it by their Positions, nor connive at it in the Execution. But where the *Fruit is Evil, the Tree must be Corrupt*, Mat. 12. 33. And what the Guilt of our Dissentions are, unto that Faction that foment them, will appear in the Discussing of this *Aphorisme*. *The beginning of strife*, &c.

The Words are a Dissuasive from *Dissention*, and by representing the Original, Progress and Effect thereof, advise us to leave off *Contention* before it grow *Tumultuous*, which is the Importance of our *Translation*, *Before it be meddled with*; For it is not properly *Contention*, till the adverse Party meddels or joyneth Issue, till there be, what the *Original* implies, *A reciprocation of the Quarrel*; that it *Ferment* and grow *Impetuous*. For,

לפני התגלע
In Hithp. *antequam immisceat se.* Jun. & Trem.

1. Tho the *Original* be, *But as the letting out of Water*, which in it self is a small and trivial thing, and may be done by Unwariness and Imprudence; yet in the close, it may become no less pernitious, than if it were willful and advised; For,

2. In the Progress, passage being made, it spreads alike; The Sluce cut, or the Flood gates drawn, on what occasion soever, gives equal Liberty to the Violence of the *Current*; which,

3. In the Event is fatal, may overflow, and Deluge the Country; and so *Theodotion* renders it, Ἀπολύον ὕδατος, *The beginning of Strife is an Inundation of Waters.*

I shall not insist upon the Propriety of the Holy Spirits resembling *Sects* and *Parties* unto a *Confluence of Waters*; nor

nor the *Madneſs* of the *People*, to the *Raging* of the *Sea*. *Pſal.* 89. 9. but apply my ſelf,

1. To enquire into the *Original* of our *Diviſions*, which being like the *Letting out of Water*, a trival, and inconſiderate Action (for I would have the Charity to believe, that our *Difference* was no deſign of Malice) implies the matto be light and ſmall of litte moment, or importance. And ſo indeed it is. We are agreed as to the *Subſtance of Religion*, and our Brethren Glory, that they can prove their *Doctrine by the Authority of our Articles and Homilies*. They come nearer yet; and acknowledge, *That they may Communicate with our Churches, without ſin*; and as God ſaid of his People ſo we, *Oh that there was ſuch an heart in them*! Deut. 5. 29. Indeed occaſionally they can joyn our Communion, but is not this an evidence againſt them; or doth not the Peace of Chriſt's Church oblige us conſtantly to adhere, to what occaſionaly we can comply with.

Uterum horum.

Adam on the Short Cat.

Mr. Nye.

Whence then come our Diviſions. *Dear my God!* that Chriſt body ſhould be rent and torn upon ſuch poore pretence. The Quarrel is *De lana Caprina*, even in the literal ſenſe about *Habits* and *Veſtments*, Whether a *Cloke* be not more Decent in the worſhip of God then a *Gown*, or *Surplice*.?

Whether it be not greater ſcandal to *kneel* at the *Communion* with the *Papiſt*, then *ſit*, or *lean* as doth their *Head* the *Pope*?

Whether *Set Forms of Prayer* compoſed to the mind of *Holy Scripture* have not as fair a Claim unto the *Spirit* as unpremeditated *Extemporary Effuſions*?

Whether a *Liturgy* in which the People bear a part (whence it is call'd the *Common Prayer*, being *performed in Common*, by the *Flock*, and *Paſtor*) be not a *Worſhip*, full

as Edifying, as that which may betray men to the surreption of Wandring thoughts, having no Office to recall their Roving mind, but what concludes the last, *Amen.*

Whether it be a *Super-erogation* of *Devotion*, to set apart and consecrate some *Common Dayes* to the Worship of God, in which we may *Commemorate* what was therin transacted, the more *Eminent instances* of the *Mystery* of our *Redemption?*

Whether the *Religious Education* of *Infants*, may not be prudently secured, by requiring Parents to provide *Sponsors*; either to *Rebuke their negligence*, if themselves should be slack, or *supply their Office*, because they are Mortal?

Whether *Confirmation*, the *Laying on of Hands*, or the *Blessing of the Bishop*, upon the *Confession* of a *Novices Faith*, be not an *Advantagious Expedient* for the *Grounding Youth*, in the *Princeples* of the *True Religion?*

Whether the *Signing Infants* with the *Cross* in *Baptism*, can make us more *Superstitious* than others, whose *Aversion* looks, as tho they were *ashamed* of the *Cross of Christ?*

In short, Whether the *Communicating* with the *Primitive Christians*, in such *Rites*, and *Ceremonies*, as they duly practised before the *See* of *Rome* usurped upon the *Western Church*: can be a *Symbolizing* with the present *Papacy*? *Or* if you please,

Whether the *abuse* of things in themselves most *Significant*, be a sufficient reason to *reject* their *Use*?

These, and such as these are the things, which make men shun our Communion, Flock into Conventicles, and Divide into Factions. These were the beginings of that Breach, now grown into an open, and a dreadful Schism. And is the Peace of Christ Church so meer a Cypher that men may be excused, who are less tender of it, then tenacious of their own Opinions. One of the last Legacies that Christ bequeathed unto his Church was *Peace, my Peace I leave with you, my Peace I give unto you* Joh. 14. 27.

One

One of the laſt Prayers, that he offered to his Father was for *Unity*, *Holy Father keep them, That they may be one as we are one*, Joh. 11. The firſt deſcriptcion, that you meet with of the Church; is taken from her *Uniformity*, and her Diſciples *Unaminity* Act. 2. 42. & c. 4. 32. Such Inclinations hath the Religion, Chriſt came to ſettle unto *Peace* and *Unity*, that it is moſt Emphatically ſtiled, *The Goſpel of Peace*; Ephe. 6. 16. The Title that he bears, is, *The Prince of Peace*, Iſai. 9. 6. The Majeſty we Wotſhip is the *God*, the *Lord*, the *King* of *Peace*. *Diſciples*, the *Sons* of *Peace*. *Apoſtles* and *Miniſters*, the *Ambaſſadors*, the *Counſellors* of *Peace*. In a word, ſo important, this Duty, that God doth ſeem, as if he need to promiſe to his Church no more, than to make her *Officers Peace*, Iſai. 60. 17. Nor did the Apoſtles know to pray for more, then the *Peace* of *God*; ſo large a Bleſsing, that it doth *paſs all Underſtanding*, Phil. 4. 7. And can there be a *Zealot* that would unravel all this, fruſtrate *God's Promiſe*, and diſpence with this *Chriſtian Duty*; for the Sake of a few *Rites*, and little *Ceremonies*. I am ſorry, that we have occaſion to lament there ſhould be ſuch: But rather, then reflect on their *Infirmity*; I ſhall intreat their Devotion, to joyn with us, in *Praying for the Peace of Jeruſalem*, Pſal. 122. 6. For alas! though we have diſcourſt it long enough; we have had no better Succeſs, then what the *Pfalmiſt* complaines off; *For when we laboured for Peace, and ſpoke unto them thereof, they made themſelves ready for Battle*, Pſal. 120. 7. which, how they have promoted comes to be conſidered under.

2 *Theſ.* 3. 16.
Rom. 15. 13.
Heb. 7. 2.
Luke 10. 6.
Prov. 12. 20.
Iſai. 33. 7.

2. The Progreſs of theſe *Diviſions*, which *Spread like Water*, ſpeedily, and dangerouſly. What that may be, the common Noiſe will tell you, that gives falſe Rumors, Wings,

Quæ veris addere falſa gaudet, et è minimo ſua per Veſtigia creſcit.

Wings, to fly abroad, and ſpread her Poiſon.

I know, I ſhall incur the Cenſure of a *Diſcontented Party*: For ſome there be, whoſe Actions are ſo bad; that *Truth* is a *Scandal*; and the Relation no better than a *Libel*. All the Favour that I expect, is this: That where their Conſcience tells them, that I ſpeak the *Truth*; they would receive the Admonition peacably, and conſider it ſeriouſly: and to requite this Candor, if in any thing, I chance to miſtake them; I do promiſe to make them Satisfaction, as publick as the Injury. And on the Hopes of their Ingenuity, either admitting the *Truth*, or informing my *Ignorance*; I take the Freedom to tell them, that *Miſrepreſentations*, and *Miſtakes*, *Falſities*, and *Fictions* were the *Incentives* of theſe *Diviſions*. for,

1. They ſeek to juſtify their *Non-conformity* by venting Falſe; at leaſt, dubious, and unſound Poſitions. Such are theſe,

That our *Ceremonies* are *Parts* of *Divine Worſhip*. But where do they find this, or do we teach any ſuch thing? No ſurely; for are *Parts of Divine Worſhip* alterable according to the difference of Time, and Place? May they be ordained, changed, or aboliſhed by Authority of Particular Churches, as we aſſert of theſe. They might be aſhamed of ſuch a *Calumny*: And I deſire, they would adviſe with *Caſuiſts*, of their own Denomination, and theſe will tell them, *That Ceremonies which God eſtabliſheth, are indeed the Worſhip of God; but what men inſtitute, are not the Worſhip of God. Though if they be good, they are Subſerviceable to the Worſhip of God.* And again, *Ceremonies inſtituted by the Church, are not the Worſhip of God.* And I wiſh this may ſatisfy them.

Art: of the Church of England, 24.

Latæ á Deo Ceremoniæ ſunt Cultus Dei: ab omnibus inſtitutæ non ſunt Cultus Dei; ſed ſi bonæ ſunt, cultui divino ſerviunt. *vrſ. Cat. par.* 3: q. 92. Ab Eccleſia inſtitutæ Ceremoniæ non ſunt Cultus Dei. 16. q. 103.

But

But they pretend the ſame Reaſon to ſeperate from us, that we had to forſake the Church of *Rome*. How implacable is Malice! Were bare Ceremonies the cauſe of our Deſertion? or what do you mean by theſe Notorious Falſities? Do we frame *New Articles of Faith*, or equallize *Tradition* unto *Scripture*? Do we ſubject the *Scepter* to the *Croſier*, or arrogate *Infallibility* unto our Church? Do we offer Sacrafice for the *Quick* and *Dead*? or do *Tranſubſtantiation*, *Purgatory*, and he like, come out off our *Mint*? Or do you meet any of our Church, that will juſtifie *Rome*, as you do us; and confeſs, that ſhe is ſound in *Doctrine*, and *Morrality*. So groſs the Untruth, ſo apparent the Envy; that I admire that any one, can have, either ſo great Impudence, for to averr it, or ſo little Senſe to be deceived by it.

Yet, the *Impoſers* you will ſay were *Culpable*, and the *Guilt*, if there be any, *lies at their Door*. By the ſame Example, *Malefactors* may cry out upon the *Law*: *Traitors* at the *Prince*: and *Sinners* againſt their *God*. But let us ſcan it ſeriouſly: And though you would miſchieveouſly inſinuate, as though, our Governors ſhould have deſignedly contrived theſe, for ſo many Snares, and Gins upon the Conſcience. Be informed my Brethren; for all they did was this. When other Rites were aboliſhed, they reſerved theſe, unabrogated. They made no Poſitive Act, whereby they did create, or Originally enact them; but only ſuffered them for to continue: and that, at a ſeaſon (as you ſhall hear anon) when no man ſcrupled, but all had uſed them. So far were they from a thought of Burdening Men's Conſciences thereby. And have we not now Reaſon to complaine, as Biſhop *Bilſon* doth. This is an endles Quarrel of theirs, declaring they either do not, or will not underſtand the matter, for which, we chiefly contend.

Epiſt. to the Reader, before the Gov. of Chriſt's Church.

But their *Conformity* would make them guilty of betraying that *Liberty*, *wherewith Chriſt made them free*. *God forbid*,

bid, that you ſhould be again intangled in the Yoke of Bondage, Gal. 5. 1. But miſtake not Submiſsion unto Governors as inconſiſtent with your *Chriſtian Liberty* To withdraw is *Extravagancy*: it is *Licentiouſneſs*, and not *Liberty*. That very *uſeing of it for a Cloak of Maliciouſneſs*, which the Apoſtle reproveth, 1. *Pet.* 2. 16. *Chriſtian Liberty*, is an *Exemption* from the *Jewiſh Pædagogy*; *a Manumiſsion from that Yoak, that our Fathers could not bear*, Gal. 4. 5. And beſide this, I know no *Liberty* appoſitely appropriated to the *Chriſtian*: for as it implies our *Freedom* from the *Slavery* of *Sin*, and *Satan*; it is *Judaical*, as much *Chriſtian*. A Branch of that *Oath*, which God ſware to *Abraham*, *That we being delivered from the hands of our Enemies might ſerve him, in Holineſs, and Righteouſneſs all the days of our Life*, Luk. 1. 74. 75. And ſo far is our Submitting unto *Rites*, and *Ceremonies*; from treſpaſsing upon our *Chriſtian Liberty*: that each one of theſe, is an Inſtance of that *Freedom*, which, Chriſt purchaſed for us. For whereas it was the *Jewiſh Yoke*, that they were ſo determined in their Modes, and Forms, that they could not alter, nor diſpence with *Proſelites*, in ſuch *Rites*, and *Ceremonies*; as with Men of diſſerent *Climates*, meet with as diverſe a Conſtruction. Chriſt, to obviate that Infelicity, which, had been an unremoveable Impediment unto the *Goſpel*; hath wholly delegated this Authority to the Pleaſure of his Church; requiring no more, *then that all things be done Decently, and according to an Order*, 1 Cor. 14. 40. κατὰ τάξιν, by a *Canon*, or *Injunction*; for ſo the word, without the leaſt Impropriety of Signification, doth import: Whence they to whom this Language was Vulgar, term their Rules of Diſcipline, Τακτικὰ, And ſo the Engliſh that follows *Beza's Traſlation*, renders the Text; *Let all things be done Honeſtly, and By Order*: which cannot but reſpect ſome Rule eſtabliſhed by Authority. So far is our *Chriſtian Liberty* from Interfering with Authority, that whoſoever extends

extends it beyond these Limits, is no other than the *Advocate of Confusion*.

But their *Conscience* will not suffer them to *comply*. I might churlishly return, and with a sting of *Truth*, *What is that to us? See you to that*. But, is it your *Conscience*? Be not mistaken. Perhaps, it is but some over-weeldy Opinion; or, if it be *Conscience*, shew me the *Rule*, on which it doth proceed: for *Conscience*, as your own Guides will tell you, doth not *Accuse*, or *Excuse*, but according to some *Rule*, *Principle*, or *Law of God*, that is above the *Conscience*. Now, the Work is short; produce any thing above the *Conscience*, to justifie your Pretensions, and we are silent for ever. But I would gladly ask, Did your *Conscience*, of it self, frame these *Scruples*; or, were they instill'd by *Education*, *Converse*, *Interest*, *Affection*? &c. If the former, is not your *Conscience defiled*, and *erroneous*? Tit. 1. 15. For, if it be, you cannot expect, that out of *Christian Sympathy*, we should *defile* our selves, and *err* too. Besides, some of your own *Casuists* resolve, *That such a* Conscience *is so far from binding, that it ought it self the rather to be bound*. If the latter, *Wo be to them, by whom the Scandal cometh*, Mat. 18. 7. For this is that very Case, to which that *Wo* is threatned. The *Scandal* there, is not an aversion, or dislike of something that we see, is practised; but, the being ensnared thereby, into an occasion of Sin. Which is the misery of our Dissenting Brethren. If they Conform, they act against an *Opining Conscience*, and they conclude that Sinful. If they refuse, they become Disobedient, in not submitting to the *Ordinance of Man, for the Lord's Sake*, 1 Pet. 2. 13. And how a *Contracted Errour*

Jus. Div. Roy. Ecc.

Errans Conscientia liganda, *rather than* ligat. *Lightfoot's* Ser. to *Comm.*

Consul. Amef. de Conf.

should excuse our Non-performance of a *Necessary Duty*, is beyond my *Divinity*, to apprehend. In short, if this *Plea of Conscience* would justifie, there's not a *Sect* in *Christendom*, but hath a plausible Evasion. It remains therefore, that you get your *Conscience* inform'd; and if you come with that Indifference which *Epictetus* requires in all that seek for *Truth*, even the same that is in *Travellers*, who matter not, whether their way be to the *Right*, or *Left*, or *Forward*, so that it leads them to their Journy-End. You have this Promise, *That wherein you be otherwise minded, God shall reveal even that unto you*, Phil. 3.15. But if the prospect of *Interest*, or *Ambition*, or such By-Considerations, incline your *Will*, 'tis possible, from desiring that an Opinion might be true, you may believe it is true; your Well-wishes may overcome your Reason. For 'tis no such uncouth thing, for *Affection* to advance into *Assurance*; and the *Passion* for a *Problem*, to grow as strong as Demonstration; and then you are lost for ever.

These are the common *Topicks*, which the *Dissenters* use; how successfully, I must refer to your own Judgment: only I observe, that our Divisions do gradually advance; for as yet, they do but justifie themselves, and apologize for their own Dissentions. Let us take cognizance of their next *Artifice*, which is somewhat more *Unchristian*; for, when *Arguments* fail,

2. They endeavour to succeed, by creating *Jealousies*, and conjuring up *Suspitions*. A *Fright* may drive men past their Wits, and *Dreams* have more Influence on *Superstitious* Souls, than the most *Feeling Verities* of Sense and Reason. Just so it fares with us; Men cry out of *Popery*, *Popery*, *Pelagianism*, *Superstition*. For it is neither *Miracle*, nor *Monster* with them, that a *Church*-man should carry a *Pope* in his *Belly*. But, pray what do you mean by *Popery*? Nay, to this day, they never

ver yet would tell us: and is it not a ſhrewd Suſpition, that there is no Truth in their meaning, when there is no Light in their Words; for, *He that hateth the Light, is a doing Evil, and dare not come to the Light, leaſt his Deeds ſhould be reproved*, Joh. 3. 20.

But where's the Danger, that you ſtorm ſo loudly? Have we Innovated in our *Articles*? Are our *Homilies* diſown'd? Or our *Liturgy* rejected? No, this would be joyful News unto the *Brotherhood*. But do not theſe accord with *Popery*? As much as *Light* with *Darkneſs*; or *Chriſt* with *Belial*. And be awaked, my Brethren; Is it we, that refuſe to ſubſcribe the *Ordinances* of the *Reformation*? Or, do we withdraw from the *Oath* of *Supremacy*, the *Hanniball* of *Antichriſtian Uſurpation*? Where then is the *Charity*, to repreſent us ſuch *Proſtituted Wretches*, as value neither Promiſes, nor Proteſtations; Oaths nor Subſcriptions: whil'ſt others, that decline ſuch *Teſts*, as theſe, muſt paſs for *Godly Men*. Have we not Cauſe to ſpeak, when we cannot but hear a *Celeuſma*, *Hue* and *Cry* ſent after us, as *Renegadoes* of the *Reformation*? When we meet with *Remonſtances* of the *Growth of Popery*, one Part after another: as if nothing was wanting in our *Reunion* to that *See*, but only the Formality of a *Reconciliation*. For God's Sake, remember, theſe groundleſs Fears brought one Prince to the *Block* (whoſe Innocent Blood is perhaps now viſited upon that Party; God in his juſt Judgment, upon their Impenitency, giving them up to return to their *Old Treaſons*, and in his Infinite Mercy towards our *Loyalty*, defeating their *Conſpiracy*, and puniſhing their *Rebellion*) and, unleſs Men had deſigned to make the *Son* ſucceed his *Father*, to the *Block*, as well as *Crown*, they ſtand in Duty obliged, to check theſe falſe Surmiſes, to caſt out the *Scorner*, וְ the *Calumniator*, that *Contention* may go out; yea, *Strife* and *Reproach* ceaſe, *Prov.* 22. 10. And I cannot but obſerve, that their Ex-

By Andreas ab Haberfield.

clamations againſt his late Majeſty, and the Clergy, was in that very *Juncto*, when a *Plot* of the *Papiſts*, againſt his Sacred Perſon was diſcovered: an unanſwerable Sign, that they diſpaired of what the *Phanaticks* diſſembled, that they feared; his Inclination unto *Popery*. I dare ſcarce run the Parallel.

Were the *Papiſts* Plotting againſt his Preſent Majeſty, an Evidence, what cool Affections he carried for their *Superſtition*? and can there be another Faction, that would obtrude themſelves into their Guilt, and wreſt the Infamy out of their hands! It troubles me to believe, there was.

The ſame Decoy, the more *Jealous Privilegioniſts*, by dreading an Invaſion of their *Liberty* and *Property*. And though no Aſſurance is equal to Experience; not the many *Solemn Declarations* publiſhed, nor the Experience of more than twenty Years (in which, not ſo many *Arbitrary Inadvertences* have paſſed, as *Violations* of the *Prerogative* been endured) is ſufficient to ballance the conceited *Omens* of a *Reſtleſs Faction*. Indeed, amidſt that multitude of Buſineſs, which they that hold the Stern of Government, do manage, it is not poſſible, but Inconveniences will happen; and there is not wanting Curſed *Chams*, who are pleaſed with the Diſcovery of their *Father's Nakedneſs*; Men, who improve and magnifie all their Miſtakes; and becauſe the *Oracles* have ſaid, That *Magiſtrates are Gods*, Pſal. 82. 6. they will not ſuffer them for to ſlip as Men.

Now, where lies the Chriſtianity of this Cenſorious Humour? *Charity, that Bond of Peace*, πάντα στέγει, *covers all things*, 1 Cor. 13. 7. Inclines men to conceal the Weakneſs of their Brethren; much more, of their Fathers; and is officious to hide a multitude of Sins, unſanctified *Reaſon*, that cries out, *Humanum eſt errare*, will become their

their *Advocate*. And how can you, that are not without Sin your ſelves, dare to throw a Stone at the Head of Majeſty.

Thus having calumniated both *Church* and *State*, they ſhew how little they are pleaſed with the one, by the Coolneſs of their Affections to the other. For, whereas at firſt, they did but juſtifie their ſelves, in not advancing to the height of *Conformity*. Now they begin to gather into *Conventicles*, to hear *Doctrine*, and exerciſe a *Diſcipline* more *Pure*; that is, more *Arbitrary* (whence they are named *Puritans*) But neither as yet, do they forſake our *Communion*, but *Halt betwixt* God *and* Baal, 1 *King*. 18. 21. Preſs a neceſſity of Fellowſhip with us, though among themſelves, they afterwards (as a *Bigot* of their own, with as great Rudeneſs as Ignorance expreſſed it) would Serve God BETTER. Yet, they ſtop not here, *The Water that hath got a Paſſage, ſpreads*. And,

Deſinant tandem maledicere, ne malefacta exaudiant ſua. Ter.

3. They proceed to *Burleſque*, and *Libel*. It is a ſure, but diviliſh *Maxim*, *Fling Dirt enough, and ſome will ſtick*. And how dutifully they have Scan'd this *Directory*: how diligently they have profited in this *Science*, examine with a little Patience, and you may be ſatisfied. From their firſt Appearance to this preſent Age, they never wanted a Succeſſion of Scurrility. There always have been Scorners that have fill'd the *Chair*, Pſal. 1. 1. from *Martin Marprelate*, unto *Andrew Marvel*. Nor, was there Man, of what Eminence ſoever, that did appear againſt them, but under this Correction, from Biſhop *Jewel*, down to Dr. *Stillingfleet*, *Church* and *State*, *Prince* and *Prelate*, have been wounded by theſe *Arrows*, their *Bitter Words*. It is an Accuſation that needs little Proof; the *Proclamations* of our *Kings*, and the *Writings* of our *Biſhops*, are full of theſe Complaints.

Fortiter calumniare & aliquid adhærebit.

With

With these Men 'tis nothing but a *Rara Show*, to *Ridicule* Soverainty; and by their Measures of *Paying Reverence to the Lord's Anointed*, one would be apt to guess, that under the *Gospel*, God had revers'd the *Methods* of *Obedience*, Acts 23. 5. And commanded us only to speak Evil of the Rulers of our People: *Cæsars* gracious Connivance, being grown to be a Priviledge of the People, no less than *Parliament*: all Men assuming as great Freedom to their Tongue as Thought. What Indulgence, their Guides may give them, that I cannot tell: but never did I meet with a Divine of that *Clann*, that reprov'd this Vice; and what escapes without Correction, hath the Countenance of Connivance, or tacit Approbation. Yet, in pity, I shall tell them, what a Learned *Prelate* hath observed on this Piece of Prophaneness; '*There were Times*, saith he, *when Perse-* '*cutions were great in the* Church, *even to exceed Barbarity it* '*self.* Did any Martyr, or Confessor '*in* those Times, *Libel* their Gover- 'nours? Surely, no, not one of them, 'to the best of my Remembrance. Yet 'these complain of *Persecutions*, without all shew of Cause; 'and in the mean time, Libel and Rail without measure: so 'little akin are they to those, who suffer for Christ, or the 'least Part of Christian Religion. Nor is he alone in this his Judgment, for the Apostles be of the same Mind, who give this Character of *Temporizing Christians*, That *they despise Dominion, & speak evil of Dignities*, Ju. 8. 9. 2 Pet. 2. 10. A Policy so Suspicious: the Blessed Angels feared to make use of it, when they truly might. For *Michael the Arch-Angel durst not bring against the very Devil* (who questionless deserved it) *a Railing Accusation*; but meekly begg'd of God, that he would be pleased to *rebuke him*. And how his Tem-

In Civitate libera mentem, & linguam liberas esse debere.

Bp. Laud's *Speech in Star-Chamber.*

per

per ſuits unto the Goſpel, which commands us, *To pray for our Enemies, to bleſs them, which curſe us; when we are reviled, not to revile again; when we ſuffer, not to threaten*; 1, Pet. 2. 23. or how it doth tranſcribe our Saviours Example, who, *as the Lamb was dumb before the Shearers, and opened not his mouth*; is not my Province to enlarge upon. Only I concieve, it might be ſome Mitigation unto *Davids Affliction*, that they were *Drunkards*, that made *Songs* upon him, *Pſal.* 96. 12. But that men, who are ſober, and conſcientious (if we may believe them) that they ſhould ſuffer either *Head*, or *Hand*; their *Tounge*, or *Pen to touch the Lords Anointed, and do his Prophets Harm*, Pſal. 105. 15. is ſuch a Device of Religion, as I dare avouch the Goſpel is a Stranger to.

But no Wonder, if their *Proſelites* forſake the *Communion* of ſuch lewd men, as they Decypher us, and betake themſelves to ſome more powerful meanes. And this brings the Difference unto a *Formal Schiſm*. They depart from us, and ſet up *Altar* againſt *Altar*, and *Pulpit* againſt *Pulpit*; *Doctrine* againſt *Doctrine*, and *Worſhip* againſt *Worſhip*. What is wanting to the *Purity* of their cauſe? they ſupply by the *Impurity* of their Lips, and impute the weakneſſes of mens Perſons, to the Diſadvantage of their Principles. Like the *Stoick* in *Lucian*, who, reduced to a *Non-plus*, cries out Ὦ κατάρατε, So they deal with us, *Baſe words*, and *Popery*, are an *Ample Coufutation*. And when, by theſe Artifices, they have rendered the Government uneaſy, and the Governors odious.

4. They incite, and inſtigate unto Tumults by Turbulent Poſitions, and Seditious Doctrines. Such are theſe, *That Kings are but the Peoples Truſtees*; *That they are accountable for the Miſcarriages of the Government*, with many more. And how directly theſe tend to *Sedition* and *Rebellion*. I may be excus'd the Com-

See the Judgment of the Univ. of *Oxf.*

ment

ment. For when a *Prince* is *Dethroned* in the *Conſcience*, what can follow, but an *Arbitrary Obedience*. Subjection as long, and in what Inſtances they pleaſe; if he be the *Peoples Creature*, there needs no more to the full Proceſs of a *Depoſition*, then the *Declaration*; *We will not have this man to reign over us*, Luk. 19. 14. St. *Paul* was aware of this, and therefore, requires you *to be ſubject, not only for Wrath, but alſo for Conſcience ſake*, Rom. 13. 5. Divinity they have no mind to be concerned with.

What can now remain, but that the *Populacy*, thus provok'd, in a tranſport of Zeal, *do ariſe to deſtroy all the Ungodly that are in the Land*; *that they may root out the Evil doers from the City of the Lord*, Pſal. 101. 11. *Force* and *Violence*, *Blood-ſhed* and *Murder*, *Plots* and *Conſpiracies*, *Inſurrections* and *Rebellions* are the *End of theſe Diviſions*. To this height hath the Quarrel about *Modes* and *Habits*, *Geſtures* and *Ceremonies* riſen. Dear God! Is the life of man right, Dear in your Sight (*Pſal.* 116. 15.) in their Eyes ſo cheap? Do we become obnoxious to *Blood-ſhed*, for enjoyning a few *Innocent Rites*, and *Primitive Ceremonies*? All that I ſhall ſay, is this. The men that do theſe things, have either *no Religion*; or what is next to none, *a Bad one*. And what Temptation can you find in them, that you Careſs them as your Countreys Patriots.

Were the late times of *Confuſion*, ſo pleaſant; that we ſhould be laborious to relapſe into the ſame? Survey the miſery; *Fines*, *Confiſcations*, *Plunders*, are but the *Beginning of Sorrows*. *Baniſhment*, *Impriſonment*, and *Death ſucceed*. Or if you do ſurvive: What *David* of old Age may with more Doleſulneſs be affiirm'd of that, *your life can be but Labour and Sorrow*, Pſal. 90. 10. when your Perſon is impoveriſh'd, your Souls inſlav'd, your Churches prophan'd your Religion gone. God alone, who, foreſees all things, ſaw the Calamities that they were bringing on us, and in Mercy and Compaſſion, was pleaſed to prevent it.

Be-

Before I paſs this *Topick*, I muſt deſire you to remark, how they have aggravated their Opinions in the Cauſes of our Difference. What at firſt, were no worſe than *Tolerabiles ineptiæ*, Levities that might be tolerated (the which was alſo ſpoken of *Chriſm*, and *Extream Unction*, Rites that are now diſuſed) are now grown to be *Antichriſtian Impoſitions*, and *Prelatical Tyranny*. Our *Liturgy*, which ſome of the *Fraternity* did verily believe, to be compoſed by the Aſſiſtance of the *Holy Ghoſt*, is now reproached as the *Rags of Popery*. Our *Biſhops*, whom *Beza* prays for a perpetual Succeſſion of; and the Repulſion of whom, was *Corah's* Sin under the *Law*, and *Aerius* under the *Goſpel*, are juſtled out with *Ignominy*, as *Ithacian Prieſts*, and *Perſecuting Prelates*; as Men that hold the *Stirrop* for *Popery* to mount the *Saddle*. And our Kings, whom *Calvin*, by a Miſtake of the meaning of that Title, which our *Reformers* gave them, *The Supream Head of the* Church, *next under* Chriſt, imagining what is not dream't of; ſome *Spirituality* included in it, did chance to cenſure: are look't upon, as either Enemies of, or Inconvenient to the Priviledges of the *Kirk*. Of which, you have an Inſtance in the *Scotch Commiſſioners*, who taking notice of this *Objection* againſt the *Presbyterial Government*, *That 'twas incompatible with Monarchy*. Confeſs the *Accuſation*, in not pleading to it; or rather, reflect on the *Inſtitution*, by what they afterwards aſſert, *That it is complyable with every Lawful Kind of Humane*

Calv. Ep. ad Protect.

FOX.

Bez. de div. grad. min. cont. Sar.

Artic. 37.

Calv. in Am. c. 7. v. 13.

Refor. of Ch. Gov. in Scot. by Com. pag. 10.

Policy. Maliciously suggesting, as if *Monarchy* was unlawful. You see, how the *Floodgate* being opened, the *Waters* do prevail, and *Strife* increaseth.

What our *Dissenting Brethren* did at first with *Modesty*, or by *Mistake*, scruple, is now improved past all the hopes of Composition. The *Pen* is exchanged for the *Sword*; and a Combat of the *Press*, into a Battle of the *Field*. There is one thing behind, which as long as 'tis indulg'd, will both perpetuate our *Difference*, and amplify their Guilt; And that is,

5. Their *Incredulity*. They will believe no Evidence against their *Affections*: let it be written with the *Beams* of the *Sun*, it is obscure and dark to their *Opticks*. These are Men, Gifted, either to deny the *Truth*, or extenuate the *Fact*. A few Instances of fresh Memory, may give you Satisfaction. The Murder of an *Archbishop*, must by no means be imputed to the *Bandying* of the Party. And an *Head* of the *Faction*, though he may have the Spirit above Measure, cannot well be supposed to have Strength enough to be his own *Executioner*. Innocent Men! that cannot find Spots in their own Children, but admire their *Blemishes* for *Perfections*, and their *Moles* for *Beauties*. Men of a strong *Faith*, that can believe their *Plots* the *Fiction* of their Enemies, and our *Thanksgivings* an *Illusion* upon Heaven.

Now, Persons of this *Obstinacy*, are irreclamable, and desperate, past the ordinary Means of *Recovery*: what God may do, is not for us to resolve. But methinks, they lie under a necessity of maintaining the *Irresistency* of *Grace*; for that is all the Hopes they can have of *Renovation*.

My *Brethren*, you accuse the *Papists* for this very Crime. *Thou therefore that teachest another, teachest thou not thy self? Or, art not thou inexcusable, O Man! whosoever thou*

thou art, that Judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that Judgeſt, doſt the ſame things, Rom. 2. 1. The *Papiſts* diſown the *Tenets* we alledge againſt them, becauſe they hear them not delivered in their Sermons: and is not this your own *Apology*? Now, though we give a Reaſon for this Silence, That they be *Doctrines*, which the *Apoſtle's* Cannon is not to be applied to, for they may unadviſedly be preached out of Seaſon. Yet, are they not recorded in their Writings? 2 *Tim.* 4. 2. And the *Pen* leaves behind it, a more laſting Monument, and durable Character than that of the Tongue. And to do all men Juſtice, The *Papiſt* hath the more plauſible ground for Scruple; their *Opinions* being for the moſt expreſſed in a *Forreign Language*; and the Liberty of the *Preſs* (as they pretend) denied unto their *Advocates*. Whereas theſe ingroſs the *Preſs* with their *Seditious Pamphlets*, and ſcatter the *Poiſon* in their *Mother-Language*. Not that I can excuſe either of them from the *Phariſaical*, *Wilful*, and *Deſigned Calamity* of thoſe, *Who having Eyes, will not ſee; having Ears, will not hear; leaſt, ſeeking, they ſhould find, be converted, and healed*, Mat. 13. 15.

And this *Incredulity* of Men, ſided into *Faction*, is very much owing to the Nature of *Contention*; which darkens the *Underſtanding*, diſturbs the *Judgment*, and infatuates the *Reaſon*: though I dare not exclude the *Immediate Hand of God*; who, in a juſt Judgment upon their *Unchriſtian Diviſions*, may perhaps have given them over unto a *Reprobate Mind*. Rom. 1. 28.

Nubibus atris
Condita nullum
Fundere poſſunt
Sydera Lumen.
Boet.

These are the Consequences of our *Dissentions*, which, are the more to be lamented, in that othewise they seem to be Good Men; that have a *Zeal* of God, though not according to Knowledge: Men that are kind to their Friends, and charitable to their Brethren. To whom, I may duly apply that of my Ld. *Verulams*, of another Sect, *Tales cum sint, utinam et nostri essent.*

And if this be the *Condition* of our *Dissenting Brethren* (which I leave to God, and their own *Conscience* to determine, hoping they will be so just to their *Souls Interest*, to ponder it throughly) *if this be their Condition*? I must needs Query, If it be not time to lay aside *Animosities*, and leave off *Contention*, because it hath been already too *long meddled with*? Which is the remaining Part of my Task. And to perswade them to it; I shall return by the same Stages I advanced, and desire them to consider.

1. The Heinousness of those Sins, in which these small differences have engag'd them. Sins of no *Lighter a Dye*, then *Massacres*, and *Murders*, *Insurrections*, and *Rebellion*. And what Sentence these must look for at the *General Assizes*; allow them but the Benefit of their *Clergy*, and they may read, though not escape thereby. *Rebellion* is a Sin, no place whatever will endure, or connive at. Heaven cast down the *Rebellious Angels* into *Chains* of *Darkness*: *Paradise* banished the *Traitor Man*, and keeps a Guard of *Cherubins* and a *Flaming-Sword* against him. The very Earth admonish'd, opens her mouth to demand Justice against *Corah*, and *his accursed Accomplices*. Nor dare Hell it self pretend to Patronise an *Insurrection*, *For if Satan be divided against Satan, How should his Kingdom stand.*

But this *Sedition*, which our *Dissentions*, at present, have fomented, hath some Peculiarities in it, that do aggravate the Guilt. For besides the *Hypocrisy* of the Pretence, *Religion*; which, never meant to kill the Body, out of mercy to the Soul; nor murder Gods *Image*, to advance his Glory.

It

It was carried on with Deliberation, they meet, adviſe, debate, conſult; which ſpeaks their *Fixedneſs* and *Reſolution*. Had it been perpetrated in an Heat of Paſſion, the Exceſs would hove been ſome ſmall (though ſorry *Apology*) for ſo baſe a *Villany*. But their Deſign was to ſin with Caution; they ſcorn'd to be numbred amongſt the lower *Claſs*, of unwary, inadvertent Sinners, but will butcher Men deliberately, and in the Cool of their Blood. And is not this a hopeleſs, irrecoverable Temper? An Inſtance of a *ſeared*, (more than *tender*) Conſcience. This is what thoſe *Divines* make no mean Ingredient into the Sin againſt the *Holy Ghoſt*. For we cannot but imagine the Ingenuity of the Education, (which ſome glory in) could not but inform them what *Rebellion* was: and the whole Party, who ſuppoſe the *Scriptures* to be plain, clear, and full, unto the very Modes of *Worſhip*, cannot, ſurely miſconſtrue ſo Legible a Text, *They that reſiſt, ſhall receive to themſelves Damnation*, Rom. 13. 2.

It was alſo againſt Signal Favours and Perſonal Obligations: and *Ingratitude* is an *Inhumane Sin*. The very *Savages* are obliged by Kindneſs, and the *Lyons* of the *Forreſt* too generous to be undmindful of *Beneficence*. *Ingratum ſi dixeris, omnia dixeris*. Yet many of theſe were Men that owed their Lives and Fortunes to his Majeſty's Clemency. And what a Barbarous *Requital* this? So *Syrens* charm the *Ears* that lend them Audience: ſo *Vipers* eat the *Womb* that gives them *Being*.

Seneca.

Shaftsbury, Lord *Chanc. Eſſex*, Ld. *Lieut. of Irel. Ruſſel of the Pri. Coun. An hundred old Cap.* Declar.

But the Party will ſay, *And what's all this to us? Are we reſponſible for other Men's Exceſſes? Muſt we be chargable for their Extravagancy?* God forbid, that I ſhould believe all

all the *Faction* privy (much leſs conſenting) to ſuch horrid Villany; although the Confederacy was very numerous. Yet, my Brethren, it concerns you to enquire, how ye may become Partakers of other Men's Sins. Had the *Conſpiracy* taken Effect; which, (for ever praiſed be the Name of God) it did not. To whom would you have adhered? They preſumed upon your Aſſiſtance. And may we not ſuſpect, that Men of the ſame Communication, without the Spirit of *Propheſy*, may have an Inſight into each others Mind. We ſee how Birds of a *Feather* flock. And whil'ſt they obſerve you ſo eagerly to imbibe their *Principles*, credit their *Jealouſies*, pleaſed with their *Libels*, is it poſſible that they ſhould believe, that you would ever boggle, or deſert their *Intereſt*. No, the *Remonſtrance* which they were preparing, is an undeniable Argument of their Aſſurance. Would not you, (though exclaiming of the Treaſon) have protected and ſtrengthened the *Regicides*? Should we not have heard ſome old *Maxim* aſſum'd, to accomodate your *Aſſociacions*? And are not theſe Profeſſions of *Loyalty* owing to ſuch a Conſideration, as to that of the *Rebellious Iſraelites* on their bad Succeſs: *This* Abſolom *whom we* Anointed *over us, is dead in Battle; now therefore why ſpeak ye not a word of bringing back the King?* 2 Sam. 19. 10. I accuſe no one, by their own Conſcience let them ſtand or fall. But to diſmiſs this.

2000 in *London Declaration.*

Fieri non debet, factum valet.

As far as your *Separation* and *Conventicles* gave them Incouragement; as far as the Hopes of your Aid (though we ſhould favourably believe, they might have been deceived in it) did animate and inſtigate them; ſo far muſt your *Schiſm* bear the Guilt of their *Preſumption*: and could you have the Impudence to wipe your mouth? you cannot truly ſay, *You have done no Wickedneſs.* The moſt

moſt eaſie Conſtruction that can be fixed upon it, is, That in the Simplicity of your Souls, and knowing nothing, you ſhould have been inſnared into their Sedition, 2 *Sam.* 15. 11. One would think, that the ſad Effect of ſuch ſpecious *Pretexts* in the late *War*, would make Men Jealous of the ſame Events. For what a multitude was there, that would have laid down their Lives in exchange for his Majeſty, who being decoy'd into the *Cauſe*, by that ſame Artifice, are not able to waſh their Hands, and ſay with *Pilate*, *I am Innocent of the Blood of this Juſt Perſon*; *See yee to it.* Mat. 27. 24.

The Cauſe which hath inveigled you in ſo much Guilt, is ſmall, about things of little *Moment*, and meer *Indifferency*: and the *Lightneſs* of the Cauſe aggravates the *Blackneſs* of the Sin. *Moſes* enquires, *Why do ye Wrong one to another, ſeeing that ye are Brethren*, Act. 7. 26. The nearneſs of the Relation in his Opinion, being ſufficient to remove all the Grounds of *Contention*. What would he have ſaid, if it had not been a Matter of *Wrong* or *Injuſtice*, but *Indifferency*, that they quarrelled about? They certainly have little Regard to the Peace of Chriſt's *Church*, that can diſturb it on ſuch ſmall Accounts.

I know indeed, they deny the *Indifferency* of theſe Things: but a common Diſtinction would afford them *Satisfaction*, if they intended that, *Viz.* That in their Nature they remain *Indifferent*, though not in the Uſe; for, being enjoyned, they become neceſſary unto *Decency* and *Order*.

The nature of *Indifferency*, St. *Aug.* his Rule will teach you, 'That which neither contradicts *Faith* nor *Morality*, is a thing *Indifferent*. And according to this Meaſure, we dare ſtand to your *Verdict* for the *Indifferency* of their

Quod neque contra Fidem, neque contra bonos Mores injungitur, Indifferenter eſt habendum.

Na-

Nature. But the neceſſity of the *Uſe*, the ſame *Father* doth impreſs from the Reſolution of St. *Ambroſe*, which he Celebrated as the *Reſponſe* of an *Oracle*; which is, 'To conform your 'ſelves unto the *Rites* and *Cuſtoms* of 'whatſoever *Church* you come to, 'whil'ſt they do not contradict the Rules of *Faith* and *Morality* (*i. e.*) in things indifferent. And agreeable to this, is the Derivation that ſome produce of the word *Ceremony*, from the *Hebrew* חרם to *Anathematize* or *Excommunicate*; as if we might infer, the *Nonconformity* thereto, to be a *Guilt* ſufficient to incur that Cenſure.

Ad quamcunq; Eccleſiam veneris, &c. Very oft in his Writings.

Card. Bonn. de reb. Lit.

And that our Brethren may entertain more even thoughts, of theſe few, and eaſy (as they call them) *Impoſitions*. I would intreat them to inſpect.

1. The Neceſſity of admitting *Ceremonies* to the *Worſhip* of God.

There never yet' was that *Religion* in the World, that did appear without them, *Judaical*, as well as *Heathen*, in what it was diſtinguiſhed from the *Natural*, was nothing elſe but a *Syſtem* of *Ceremonies*; although their *Inſtitution* was *Divine*. Whence St. *Auguſt* affirms poſitively, That there is no *Religion* whether true or falſe, that can ſubſiſt without *Ceremonies*. And *Urſin* as dogmatically (who being no *Epiſcopal Divine*, I hope may have your Ear) That the *Church* may; yes, and muſt inſtitute ſome *Ceremonies*. And ſince men are taught by the Eye, as well as the Ear; and the more laſting Impreſſions iſſue thence. I would gladly underſtand, why we may not be edified by the *Geſtures* of the *Body*, in ſome meaſures as well, as by the *Labour* of the *Lips*.

Aug. L. 19. cont. Fauſt. C. 11.

Poteſt, ac debet Eccleſiâ quaſdam Ceremonias inſtituere. Urſ Cat. Q. 103. par. 3.

Lips. Or, why the Erection of my Perſon, may not adviſe the Beholders of the Elevation of the Mind, as much as if the *Deacon* did admoniſh them with his *Surſum Corda*.

Happy is the Man that condemneth not himſelf in the Things that he alloweth, Rom. 14. 22. For pray tell me, What are theſe *Eccleſiaſtical Ordinances* paſſed and ordained by the Small and Great *Councils* of the City of *Geneva*, which the *Miniſters* thereof promiſe, and ſwear to keep? Had they, for *Ordinances*, ſubſtituted *Injunctions*, or *Cannons*, which is all the ſame; the *Church of England* will be no more chargable with *Impoſitions* (unleſs the difference of words make the Grievance) than other *Societies Eccleſiaſtical*. Why then ſuch Exclamations againſt her, when theſe are paſſed by in Silence? Or, how comes She to be more *Prelatically* than others, *Presbyterially* Tyrannical. *Laws of Geneva.*

2. Examine the Reaſon why theſe *Ceremonies* were retained. Which, (after communicating therein with the Primitive Church) was a Motion of *Charity*, a Deſign thereby, to win upon the *Papiſts*: to give as little *Scandal* and *Offence* as poſſible. To convince them, that it was not *Humour* and *Caprich*, but *Religion*; not the Love of *Innovation*, but the Neceſſity of a *Reformation*, that made us withdraw: that it was not ſuch ſmall Things as *Ceremonies* that we differed about (of which, this was an Evidence, that we enjoyned ſome) but Matters of *Faith*, and Articles of *Salvation*. We therefore are not aſhamed to own what ſome, with more Malice than Judgment, do retort, *That our* Liturgy *is compoſed out of the* Breviary *and* Miſſal. Is it Diſparagement to *Gold*, that itwas mix'd with *Lumber* in the *Oar*? Is it *Infamy* unto *Moſes*'s Seat, that *Scribes* and *Phariſees* did fill it? *Mat.* 23. 2. No, by this we ſatisfie the *World*, that we emov'd no further

from the *Western Patriarch*, than he had wandred from his *Predecessors* and the *Truth*. And hereby the *Church of England* (and she alone) gain'd such an Ascendant on the *Papacy*, as they never can be able to remove; who by communicating with us for several Years, plainly did confess the Necessity of a *Reformation*; and as highly commend the Prudence of our *Moderation*.

In Q. Eliz. Reign.

And I wish that our *Dissenting Brethren*, would calmly remember, that the *Papists* were the only *Faction*, that at first were to be invited into our *Communion*. The Name of *Puritan* (unless amongst those of the *Novatian Schism*, the Καθαροὶ which is no great Credit to the ambitious Title) was not so much as heard of, till After-Times, when Men had crossed the *Seas*, and gone a Pilgimage unto *Geneva*, they return'd infected with that *Leaven*, and set up for *Gospellers*, and afterwards *Puritans*.

Hooper and *Cartwright*, &c. *Heyl. Hist. Ref. Edw. 6.*

What can be more charitable in this Case, than to recede no further than was necessary? That we might assure them, that our Proceedings were for the Honour of God, more than the Pleasure of Man. *Reformation* hath only Reference unto *Errour*: so that what may be retained without *Errour*, cannot well be rejected without Censure. On which ground 'twas thought convenient, in Q. *Elizabeth*'s Reign, to omit that *Declaration* in the *Rubrick*, concerning *Kneeling at the Sacrament*; that no Adoration was intended to it; (which both before and since, hath been inserted) and you have heard how successful it was. And the want of this Moderation, was no mean Obstacle to the *Reformation* in our Neighbouring King-

Common-Prayer.

Kingdoms. I know *Calvin* doth inveigh againſt it, and reproacheth it as an old Fault in *Bucer*. But though he might deſerve the Title of, Judicious, *Bernardus non videt omnia*. And it had been a happy Compoſition, if we could have won the *Papiſts* to have *Reformed* the Doctrines of *Faith*, upon the Terms of admitting more *Circumſtantials* of *Worſhip*; which the *Lutherans* Adopt, and ſome *Divines* of Note were willing to comply with, in the Buſineſs of the *Interim*, which preſs'd a Reſtitution of the old *Popiſh Ceremonies*; whoſe Judgment was this, (which I intreat our Brethren to ruminate, for it deſerves to be written in Letters of *Gold*)

Mediis Conciliis vel autorem eſſe vel approbatorem. Calv. Ep. ad Prot.

'That it is *Lawful*, yea, *Neceſſary*, to 'tolerate ſome Servitude in the Wor-'ſhip of God, when no *Impiety* is joyn-'ed with it. And amongſt their number, I find the Learned *Melancthon*, recorded by the Author of the late Hiſtory of the *Reformation*; whoſe Solid Judgment this doth ſeem to reliſh.

Hiſt. Conc. Trent. l. 3. an. 1548.

Dr. *Burnet H. Ref.* l. 2. an. 1648.

This is the Reaſon of our retaining theſe *Ceremonies*: and ſince the Converſion of the *Papiſt*, is as much, or more to be deſired (their Errours being greater, and their Guilt the deeper) deeper than the *Diſſenting Proteſtants*, that we ought to have an Eye as tender unto them, in the maintaining, as to the others in the abrogating of theſe *Ceremonies*. I dare with Confidence averr, our *Adverſaries* themſelves being Judges; it is a *Maxim* delivered by their *Leaders*; 'That in things 'of this nature, when the Change is 'not to the better, it is both with-'out, and againſt Reaſon, to make a 'Change. And I appeal to any ſober, moderate *Diſſenter*,

Ref. of Ch. Gov. in Scot. p. 5. 6.

if admitting a Change in these Things Indifferent, we could have so solid and plausible an Argument to prevail upon the *Romanist*.

3. Let us entreat you to enquire, by whom the *Differences*, that you so vigorously maintain, began: and when you see the Truth, we hope you may abate of the Heat.

Extemporary Prayer, which you attribute to the *Spirit*, was a Device invented by a *Wolf*, that had got on *Sheep*'s Cloathing, and practised by a *Romish Priest* in *Presbyterian* Weeds.

Fox's and Forebr. Dr. *Stillingf. Ep. to Hist. Sep.*

Kneeling at the *Eucharist*, was traduc'd by *John a Lasco*, from the *Polonian Arrians*, who robbing Christ of his *Divinity*, and believing him no more than *Man*, to express the Co-equality of their Natures, presum'd to sit with him at his Table.

Heyl. Hist. Ref. Edw. 6.

The *Identity* of the Orders of *Episcopacy*, and *Presbytery*, is a *Novel* of the *School-Divines*; who supposing it the highest *Ministerial Office* (as if true, it must needs be) to make Christ a Body out of *Bread*; unite the *Priest* and *Bishop* in one *Order*, whence both the *Papist* and *Presbyterian* derive it.

Conficere corpus Domini.

Conc. Trent.

The Exclusion of the People, from bearing Part in the Worship of God, by their Suffrages and *Voices*, is an Injury which hath prevailed ever since the Prayers were in an unknown Tongue; and for want of a *Liturgy*, is by them unreformed.

Scrivener Course of Divinity.

Sponsers in *Baptism*, and what is subsequent thereto, the Benefit of *Confirmation* comes to be neglected, after the Example of the *Anabaptist*. And *Divines Presbyterial*, as

as well as *Prelatical*, commend, though they do not practise it.

This is the true Rise, and just Account of the things you scruple. *Anabaptists*, *Arrians*, and *Papists*, were the men that broach'd them: and you, not barely *Symbolize*, but *Communicate* with them in Stickling for these. I dare not, as I ought, animadvert upon the loosness of these *Contracted Scruples*, for fear I should exasperate your too *Fiery Zeal*. But in Charity, I must commend them to your *Christian Consideration*.

Thus, I have touch'd the Wounds of our Friends, with as soft an hand, as the Affections, that I bear their Persons; or the Obligations, I have received from the Party, can in Justice expect from me.

To conclude, You see how little *Christianity* there is in the Methods you contrive for to foment the *Difference*. You must be answerable for those *Heart-Burnings*, and *Uncharitable Jealousies* that you have of us: Those *Scurrilous Libels* in which you do abuse us: and those *Seditious Practices* whereby you have unsettled us. If you can believe such men as these to belong unto *Christ's Flock*, you have a *Strange Faith*. Or if you do not see, these things to be the *Profession* of such men, you have a bad *Eye-Sight*, Gal. 5. 20. *Hatred*, *Variance*, *Wrath*, *Strife*, *Sedition*, *Heresies* are catalogu'd with those Works of the *Flesh*, that do *Exclude* us from the *Kingdom* of *God*. 'And though you may 'retort, that *Adultery*, *Fornication*, *Uncleaness*, *Drunken-'ness*, *Revellings* (which I know not, by what kind of 'Propriety, are charged upon us, as the Church of *Eng-'land's Peculiars*; when, Alas, they are too common to 'both Parties) ly under the same *Condemnation*. I believe 'your own *Conscience* may be our *Compurgatrix*, that such 'things pass neither *unreproved*, nor *unlamented*. Or if 'those, who value themselves, as the more *Sober Party*, 'would be pleased by joyning our *Communion* to discourage

'them

'them by their *Example*. We would call upon them to re-
'joyce at your *Converſion*, and not ſtick to propoſe you for
'their *Imitation*.

Conſider the *Levity* of theſe things that you diſpute, together with the neceſſity of injoyning ſome *Ceremonies*, and the Charity of retaining theſe. Inquire into the *Original* and *Growth* of your *Scruples*; whence they came, and whither 'tis they tend, and as *Abraham* intreated *Lot*, *Let there be no Difference, I pray thee, betwixt me and thee, for we be Brethren*, Gen. 13. 8. I know that you will offer an Accommodation, That both the Parties may move untill they meet. But Alas! my Brethren we are under the *Law*, and will you tempt us to diſobey? or becauſe you live without *Law*, will you invite us to tranſgreſs? This is ſuch a *Strain* of *Impiety*, as none but he that is ὁ πειράζων, the *Tempter Exegetically*, by your *Officiouſneſs* would ſeduce us to. And he that hath any Light of *Conſcience*, with *Indignation* muſt reject the Suggeſtion, as *Chriſt* did St. *Peters*, *Get thee behind me Satan, for thou ſavoureſt not the things that be of God, but the things that be of men.* Matt. 16. 23. Nor is this an Expedient, if it were Practicable: for there may be a *Schiſm* in a Church, as well as from a Church. And ſhould we admit them, we might be juſtly cenſured, as *Betrayers* of the *Unity* of that little *Flock*, that Chriſt hath yet miraculouſly preſerved amongſt us: for whilſt one ſhould cry, *I am of Paul, and another I am of Apollos*, 1 Cor. 3. 4. in the Cloſe, we all might come deſervedly to be reproved, as *Carnal*. But to ſatisfy our Brethren the Experiment hath been made, that Party hath been benefited, and promoted in the Church: but were found ſo Turbulent, that Authority was conſtrain'd to *Silence*, and remove them.

Heyl. Hiſt. Ref. Edw. 6.

In Brief, Ponder the many wonderful *Interpoſitions* of the Almighty God, in the behalf of this diſtreſsed Church and

nd People. *How oft have the ſnares been broken, and we de-ivered,* Pſal. 124. 7. *How hath the Lord turned again the Cap-vity of* Sion, that our Enemies Confeſſion, *The Lord hath one great things for them,* hath put into our mouths the *Anti-on, Yea the Lord hath done great things for us, whereof we joyce.* Pſal. 126. 2, 3. Providence is a *Book,* and though the haracters be ſo miſtical, that none but *God* can teach s how to read them; the Language often ſuch, that we uſt go to *Heaven* for to learn it. Yet where the *Provi-nce* quadrates with the *Promiſe,* we may conclude, *The ord hath ſpoken, and he hath fulfilled it.* And when I re-ect on the Purity of our *Doctrines,* the Loyalty and eaceableneſs of our *Principles,* I am ready to infer, 'He hath not beheld *Iniquity* in our *Church,* neither hath he een *Perverſneſs* in our *State*: the Lord our God is with s, and the Shout of a King is amongſt us. Surely, there s no *Inchantment* againſt the *Church*; neither is there a-y *Divination* againſt the *State,* According to this time, t ſhall be ſaid of *Church* and *State, What hath God wrought?* umb. 23. *v.* 21, 23.

And let us pray God, that under the Shadow of his *ings,* we may ſtill continue a Monument of that *Pro-iſe* which he hath made unto his *Church, That the Gates Hell ſhall not prevail againſt Her,* Mat. 16. 18.

FINIS.